

Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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VOL. I.

HUDSON, SATURDAY, APRIL 10, 1824.

No. 3.

BALFOUR'S INQUIRY.

(Concluded from page 10.)

The third section is devoted to the consideration of 2 Peter ii. 4, in which, and which only, the word *Tartarus* occurs. Dr. Campbell observes that the Jews, after their intercourse with the heathen, came to conceive of Hades as including different sorts of habitations for ghosts of different characters. They did not receive of the heathen the term *Elysium*, to signify those parts of Hades peopled by good spirits, but they used the word *Paradise*, and the phrase Abraham's bosom. But they did not decline the use of the word *Tartarus*. By this they signified that part of Hades in which evil spirits were confined. If we can believe Dr. Campbell, it is indisputable that the Jews learned their doctrine of punishment in Hades from the heathen with whom they had intercourse. The word *Tartarus*, as we have hinted, occurs but once in the Bible, and then in one of those books whose genuineness, says Eusebius, Hist. Eccl. lib. iii. had been disputed by the early christian writers. Dr. Lardner says of these disputed books, "They should be allowed to be publicly read in Christian Assemblies, for the edification of the people, but not to be alleged as affording alone sufficient proof of any doctrine." Lardner's Hist. Apostles, vol. i. ch. ii. The authors of the improved version say, "Some have thought the 1st and 3d chapters (of the 2d epistle of Peter) genuine, but from the difference of style have doubted of the second." In a note on 2d Peter ii. 4, in which *Tartarus* occurs, they further say—"1. The epistle itself is of doubtful authority. 2. From the change of style this is the most doubtful portion of the epistle. 3. By those who admit the genuineness of the epistle, this chapter is supposed to have been a quotation from some ancient apochryphal book, and the apostle might not mean to give authority to the doctrine, but to argue with his readers upon known and allowed principles. See Sherlock's Diss. and Benson and Doddridge's Introductions to this epistle." If Peter was the author of the passage to which this note belongs, he may have

used *Tartarus* emblematically, without any intention to recognise the notions of the heathen as true. Our Lord undoubtedly, in the parable of the rich man, uses Hades in this way. As the heathen used *Tartarus*, it might be made a striking emblem of darkness. They looked upon it as a deep dark place. Hesiod represents it as black *Tartarus*. We find it called in Pope's translation of Homer, "the deep Tartarean gulf," and "murky *Tartarus*." The apostle speaks of delivering the angels that sinned "*into chains of darkness*," which the authors of the improved version interpret to mean, "judicial blindness of mind. The doctrine of future punishment, so important as it is represented to be, would not we think, if true, be rested upon such a proof as this. At any rate, we do not feel satisfied to receive it upon such precarious evidence." As orthodox writers acknowledge that *Tartarus* does not refer to a place of endless punishment, it was not necessary in the Inquiry, that much time should be spent in ascertaining whether it referred to that. After making an interesting quotation from M. Le Clerc's religion of the ancient Greeks, Mr. Balfour says, "2d, From the above quotation it appears, that though punishment after death in *Tartarus* was believed by the heathen generally, yet the better informed among them did not believe "*in the fables of hell*," but turned them into ridicule. Juvenal took no part in those opinions of the vulgar; and Virgil says—"it was the province of philosophy alone to shake off the yoke of custom, riveted by education." Is it not then strange, that a doctrine, which was invented by heathens, and treated with contempt by their own wisest men, should be a fundamental article in the faith of Christians? How is this to be accounted for? 3d, I may just add, that when the heathen were made converts to the Christian faith, all allow that many of their previous notions were soon incorporated with it. This, together with the erroneous views held by the Jewish converts, laid a foundation for such a corruption of Christianity, which, if it were not attested by evidence indisputable, could not be believed.

That punishment in Hades, or Tartarus, after death, is not a part of this corruption of Christianity derived from the heathen, at least deserves to be seriously considered. The evidence we have adduced, proving that it is, we submit to the reader's judgment. To conclude this chapter, We have shown, that neither Sheol, Hades, nor Tartarus, is ever used by the sacred writers to signify a place of endless misery for the wicked. This was all we were bound to do in opposing the common opinion on this subject. But we have also shown, that this opinion originated with the heathen; and that the Jews learned it from them. To invalidate the evidence which has been produced, the very reverse must be proved."

The latter section concludes the first chapter of the Inquiry. The second chapter is divided into seven sections. In the first, are remarks upon Dr. Campbell's views of Gehenna; in the second and fourth, a number of striking and interesting facts are stated, "showing that Gehenna was not used by the New Testament writers to express a place of endless misery:" In the third all those passages of scripture in which Gehenna occurs, are considered: In the fifth, "the argument arising from the Apocrypha and Targums, in favour of endless misery in Gehenna or Hell," is considered: The sixth is devoted to the answering of objections—and the seventh to the author's concluding remarks.

The remarks upon Dr. Campbell's views of Gehenna are made in the spirit of charity. Yet the subject is deeply penetrated, and the Dr.'s inconsistencies are clearly pointed out. In the latter part of the section where these remarks are found, the true sense in which the Old Testament writers use *Gehinnom* (Gehenna) or tophet, is shown. Remarking upon its emblematical use, Mr. B. says, "It is evident that they made tophet an emblem of punishment, and of future punishment, but, not of future eternal punishment in another state of existence. This all will admit without any hesitation. It is equally evident that they made it an emblem of future temporal punishment to the Jews as a nation. Not a word is dropped that this punishment was to be in a future state of existence, or of eternal duration. No; it is a punishment of a temporal nature, in this world. It is a prediction of miseries to be endured by the Jews, for their sins. It is not mentioned as a punishment for wicked men generally, or for Jews and Gentiles indiscrimi-

nately. No; the Jews, and they as a nation, were to suffer this punishment." By a comparison of our Saviour's celebrated prophecy concerning the destruction of Jerusalem, with quotations from Jeremiah, Mr. Balfour makes it appear perfectly evident, that Jeremiah used tophet as an emblem of the very miseries of which our Saviour prophesied; thus illustrating Christ's awful interrogation to the Jews, "Ye serpents, ye generation of vipers! how can ye escape the damnation of *Gehenna*?"

The facts contained in the second and fourth sections prove, we should think beyond controversy, that Gehenna was not used by the sacred writers to express a place of punishment in the future state.

The facts contained in these two sections are very strong evidence that Gehenna has no reference at all to punishment in another world. And when we review the section where all those passages in which Gehenna occurs are considered, the evidence of this appears irresistible. Concerning Matt. xxiii. 33, Mr. B. says, "It is now seen that the context of this passage leads us, not to interpret the words "damnation of hell," of punishment in a future state, but of the temporal calamities coming on the Jewish nation, during that generation. If ever the context of any passage decided in what sense the writer used a word or phrase, it is entirely decided in the one before us."

In the fifth section, as we have said, the arguments arising from the Apocrypha and Targums, in favour of endless misery in Gehenna is considered. It is rather laughable that the Apocrypha should be quoted to establish the use of Gehenna, when the word is not found in it. Gehenna is found in the Targums. But are we sure that the Targumists used Gehenna for a place of future misery? Is this certain? Let any one read Ruth ii. 12, and Isaiah xxxiii. 14, the places in the Targums to which Whitby and Parkhurst refer us, and see if he can make this out certainly. If they did use Gehenna to signify a place of eternal misery, the people had not learned this sense from them at the time of our Lord's ministry. For the Targums were not written until about the time of Christ. From Prideaux we learn, that the Jewish writers say that Onkelos who was the author of the most ancient Targum, assisted at the funeral of Gamaliel, who was Paul's master, so that the Targums could not have been written long before Christ. The Jews then could not

have been liable to understand Christ by Gehenna, to mean a place of future punishment. The reader must consult the Inquiry for the best ideas upon this subject. His time will not be unprofitably spent. The consideration of objections, and the conclusion of the work constitute the contents of the sixth and seventh which are the last sections in this chapter, and in the book. Some new objections are started, and some old ones answered with new and striking thoughts. We cheerfully recommend the whole work to the candid attention of the religious community. We recommend it to our friends and our opponents. The candid man who believes in a hell in the future state, must find his faith shaken before he gets through.

We do not expect to see any answer to this book; but if we do, we hope to see its important arguments considered; the body of its subject taken up; we hope to see the sense of the inspired writers sought for, in their use of the words, *Sheol, Hades, Tartarus* and *Gehenna*. We wish the writer a full reward for his labours, not only in a pecuniary, but moral point of view: May he see his book do much good in the religious world.

On the Power of Sound; or, the Influence of Melody over the Human Heart; calculated for the Advancement of Public Religion.

(Concluded from page 13.)

In all probability the 136th psalm of David, in which he exhorts the people to give God thanks for his particular mercies towards them, was sung in public, accompanied also with instrumental music; for we find at the conclusion of every verse is the solemn chorus—*For his mercy endureth forever!* And that this amounts to a certainty is evident, if we attend to the 148th and 150th psalms—Kings of the earth, and all people; princes and all judges of the world; young men and maidens, old men and children, praise the name of the Lord! Praise him in the firmament of his power; praise him in his noble acts; praise him according to his excellent greatness; praise him in the sound of the trumpet; praise him upon the lute and the harp; praise him in the cymbals and dances; praise him upon the strings and the pipe; yea, let every thing that hath breath, praise the Lord! And what a glorious description is there given by St. John the Divine, where he supposes the whole creation joining together in their several capacities, to give

glory in this joint manner to their common Lord and Creator. Thus we find that psalmody and sacred instrumental music, in places of public worship, are of primitive usage, and greatly tend to raise our ideas, and make us anticipate the joys of heaven. They enable us to look down with contempt upon all the little vanities of this world, and give us a notion of a much better. And if the soul of man can be so wonderfully affected with those strains of music which human art is capable of producing, how much more will it be raised and elevated by those, in which is exerted the whole power of harmony? All the soft engagements on earth, the tender sympathies, and the most holy union that nature knows, are but faint similitudes for the sanctity and grandeur of those divine enjoyments.—Hope and languishing expectation are no more, and all desire is lost in full and complete fruition.—Love reigns in eternal triumph; here it governs every heart, and dwells on every tongue.

They tune their golden harps to the great name
Of love, immortal love, their darling theme;
Ten thousand echoes thro' the lightsome plains
Repeat the clear, the sweet melodious strains;
The fields rejoice, the fragrant groves around
Blossom afresh at their enchanting sound;
The heav'n of heav'ns, from dazzling heights above
Returns the name, and hails the pow'r of love.

Indeed the power of sound is so astonishingly great over the human heart, that I cannot forbear relating one or two instances more of its wonderful effects before I draw to a conclusion. When Alexander, termed the great, was at a public festival, Timotheus unexpectedly struck up a martial sound. The hero was so transported with its influence, that he started in warlike fury, and called for his horse and his arms! But by an instantaneous gentle note, the tumult of his mind was so suddenly quelled, that he sat down quietly to the repast again. Thus, remarks the historian, was the conqueror of the world, conquered by sound. So also, when Cæsar was resolved to punish Ligarius, the eloquence of Cicero so overcame him, that, from being terrible, he was brought to tremble, and lost all resentment against the offender. If such is the influence of melody over the most martial hearts, to you my juvenile readers, whose hearts are yet in harmony for every virtue, I would particularly recommend the divine accomplishment of our subject. Youth is the season of warm and generous emotions. The heart should then, spon-

taneously, rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness. Where can any object be found, so proper to kindle those affections, as the Father of the universe, and the author of all felicity? Unmoved by veneration, can you contemplate that grandeur and majesty, which his works every where display? Untouched by gratitude, can you view that profusion of good, which, in this pleasing season of life, his beneficent hand pours around you? Happy in the love and affection of those with whom you are connected, look up to the supreme Being, as the inspirer of all the friendship which has been shewn you by others; himself, your best and first friend; formerly the supporter of your infancy, and the guide of your childhood; now, the guardian of your youth, and the hope of your coming years. View religious praise, as a natural expression of gratitude to him for all his goodness. Consider it as the service of the God of your fathers; of him, to whom your parents devoted you; of him, whom in former ages your ancestors adored in praise; and by whom they are now blessed in Heaven. Connected thus, with so many tender sensibilities of soul, let devotion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictate of the heart, ever melodious in the praise of its great Creator! David and Daniel, whose names are recorded in scripture, as illustrious examples for us to follow, thought it no disparagement to their greatness to devote themselves to the praise of their Maker. Seven times a day did the good old king tune his harp in heavenly praise; and thrice a day also did the prophetic Daniel lift up his voice to heaven. Unshaken, therefore, by the allurements of the world—unmoved by the tongue of raillery and the shafts of ridicule, steadfastly persevere in your christian graces. In the beauty of holiness, let us all unite our songs of praise to the eternal King of kings—
FOR HIS MERCY ENDURETH FOR EVER!

The following are the names of a few of the Universalist Clergymen, who where formerly believers in the doctrine of Endless Misery, and have RENOUNCED that sentiment.

Rev. Zephaniah Lathe, formerly a Baptist.
" Thomas Gross, do. Congregationalist.
" Nehemiah Dodge, do. Baptist.

" Mr. Funk,	do.	Lutheran.
" Hollis Sampson,	do.	Congregationalist.
" J. S. Thompson,	do.	Methodist.
" Benj. Hickox,	do.	do.
" Zelotes Fuller,	do.	do.
" Eliphalet Case,	do.	do.
" Hosea Ballou,	do.	Baptist.
" Adin Ballou,	do.	do.
" David Ballou,	do.	do.
" Walter Balfour,	do.	do.
" J. E. Palmer,	do.	do.
" A. Kinsman,	do.	do.
" Seth Jones,	do.	do.
" Mr. Crossman,	do.	do.
" Mr. Underwood,	do.	do.
" Jacob Frieze,	do.	do.
" Asahel Davis,	do.	Episcopalian.
" Thomas Jones,	do.	Methodist.
" Edward Mitchell,	do.	do.
" Thomas King,	do.	do.
" Ezra Leonard,	do.	Congregationalist.

[In addition to the above, we present the following, viz :

" David Pickering,	do.	F. Baptist.
" John Brooks,	do.	Congregationalist.
" Seth Stetson,	do.	do.
" H. H. Winchester,	do.	do.
" George Lomas,	do.	Methodist.
" Asa Barton,	do.	do.
" Amos Reed,	do.	do.
" T. G. Farnsworth,	do.	C. Baptist.
" Isaac Whitnal,	do.	do.
" Jabez Woodman,	do.	do.
" Saml. Hilliard,	do.	do.
" Joshua Brooks,	do.	do.
" William Frost,	do.	do.]

" The Rev. Gentlemen whose names are here given, are still living, and can answer for themselves if called on. Thousands of examples of a similar nature might be produced from among the living, and many of the pious dead, who, we trust, are gone to realize what their faith so ardently embraced, might be added to the number—but I forbear. The venerable names of many Universalists in this town, who have been believers in the popular creeds, will long be cherished in the remembrance of a grateful people, as worthy examples of christain faith and moral rectitude.

"A Rhode-Island Universalist."

" Come unto me, all ye that labour and are heavy laden, and I will give you rest."

EXCOMMUNICATION.

The N. Y. Gospel Herald, of the 13th inst. contains a communication signed by JEREMIAH ODEL, and four other respectable individuals, of Shaftsbury, (Vt.) giving an account of the *excommunication* of a worthy matron by the name of MARY MATHEWSON, from the Baptist Church in that place, for believing in the unlimited and impartial goodness of her heavenly Father. We are sorry that our limits will not permit us to give this unchristianlike transaction entire, (it having taken place under peculiar circumstances, the lady having just lost her husband, and had a lovely daughter at the point of death,) but we have omitted some original matter to make room for the following excellent letter written by Mrs. M. in consequence of the treatment she had received from the Church.—*Chris. Intel.*

SHAFTSBURY, Vt. Jan 26, 1824.

My dear brethren and sisters—It is with the greatest sorrow and regret that I now write the following address to you, that must consequently exclude me from your fellowship and society. But the exercises of my mind drive me to these painful scenes of my natural feelings; although the sentiment that I now embrace carries my mind beyond all earthly societies, finding the blest redeemer to be “a friend that sticketh closer than a brother.” Notwithstanding my lover and friend is called from my embraces, and my brethren and sisters turn from me as from an heretic; yet, “in the Lord have I righteousness and strength:” there I feel to cast all my sorrows and burdens, that I pass through in this chequered scene of life, which are not few nor small.

True, my brethren, I have called on the dear Saviour of the world to plead my cause, that I might ever be suitably prepared to meet every scene of life, both spiritual and temporal, and that my mind might ever be directed to all truth, and that I might ever have right views of the holy Scriptures, that I might not be deceived. This has been the desire of my heart ever since I first experienced the love of God in my soul, which was in the year 1796; which I strove hard to obtain by my own works; but I found I could not; I was obliged to fall into the hands of the blest Redeemer, wretch, as I was, for I could do nothing of myself to merit salvation. Then the love of Jesus flowed into my soul, and at that time I saw a fulness in Christ for the whole human family, and thought I could myself convince my fellow youth of the realities of a Saviour; but alas! I found myself mistaken.

Soon after this, I went to live with a baptist minister, and in conversation told him, that I thought there was a fulness in Christ for the *whole* human family; but the answer he made me was this: “True, it seems, when the love

of God *first* flows into any one’s soul, they think there is a *sufficiency* for the *whole* race of Adam; but, alas! dear sister, you will find yourself mistaken. I can soon convince you, and tell you what is right.” As he was a strong Calvinist, he quoted a number of passages which he thought were strongest on that principle.—The first was this: “Hath not the potter power over the clay, to make one vessel to honor and another to dishonor!” And explaining a great number of passages fully on the Calvinistic sentiment, which soon convinced me that I was wrong, and he was right; this greatly confused my mind. Although I believed it was true, still, when I came to look on the human family, and think that a part of them were to be doomed to *endless* wo and misery, it caused great grief to rest on my mind, although I fully believed it was so, and for this sentiment contended many years. But at last my mind was violently exercised again by the death of one of my *brothers*, which, if my sentiment be true, doomed him to remediless wo, as he had left no convincing proof of obtaining happiness.

At this time I undertook to read the Scriptures for myself, to see whether my sentiment was agreeable to the word of God or not. This principle was so grafted in my mind that I could not give it up. But often looking upon my *tender infants*, thinking they might be doomed to endless wo and misery, which caused my blood almost to chill in my veins: but in reviewing the exercises of my mind, when I was under the influences of the Holy Spirit of God, in prayer and supplication “for *all* men to come unto the knowledge of the truth” then reflecting why my mind should be so exercised if it was contrary to the *will* of God, I could not tell. Being sensible that I had received a small drop of love from the *fountain* of all good, and in consequence of these perpetual reflections and researches after truth, and long deliberations, I was led to the following premises:
(Concluded in our next.)

MESSENGER OF PEACE.

HUDSON, SATURDAY, APRIL 10, 1824.

A CRITICAL EXAMINATION.

(Concluded from page 14)

We are told that God’s “grace is offered to all, and does not *FORCE* men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. But, to what will this de-

claration amount if we keep in mind the assertion, that good is not only begun but perfected by the energy of the Holy Ghost, so completely so, that all good is to be ascribed to God; for man cannot of himself THINK or DO any thing good. On the energy, or power of the Holy Spirit all is dependent. In agreement with this Mr. WESLEY says, "the author of faith and salvation is God alone. There is no more of power than of merit in man; but as all MERIT is in the Son of God, in what he has done and suffered for us, so all POWER is in the Spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." If then all good performed by man is to be attributed to the energies of divine grace, and God gives this grace and energy to all, and all do not repent and receive life, one of two things must be true; either, God does not give the spirit with the same energy and power to all men, or, He must have constituted some men with greater powers of perverseness than others to effectually resist the operation of his spirit.

It will, however, be proper to observe in reply to the statement that "God does not force men contrary to their inclination" that if men are so totally corrupt, as to be unable to DO, or to THINK any thing good; the whole soul must be absorbed in evil, consequently, all the thoughts of the imaginations of the heart, must be evil, and that continually. While man is in this situation the grace is offered. With an inclination opposed to whatsoever is good, the offer will not be accepted, without a divine operation upon the heart, destroying this propensity to evil and producing in the heart a desire to do good. Term it then, what you please, only remember, that when God first sends his spirit to strive with man, man's inclination is to do evil, and until the evil imagination is destroyed, he will be inclined to do evil; as it is written "the strong man armed keepeth his palace, and his goods are in peace, until a stronger than he cometh; then will he first bind the strong man and spoil his goods." If then it be true, that by the energy and power of the spirit of God men are convinced of sin, and the evil propensities of the heart destroyed, it is evident that that POWER, which destroys, must be greater than that which is destroyed. If, therefore, the energy of the spirit is given according to the will of God; if it be the will of God that all men shall be saved, and come unto the knowledge of the truth, the Holy Spirit will

effect that end, if not, the Spirit will be given accordingly.

ART. v. "God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in that state."

Here we find ourselves involved in another inconsistency; if God will only, give to the truly faithful the means of persevering in a state of grace, there must be a trial of that faithfulness before the means are given.

In order that the reader may clearly behold the contradiction and absurdity contained in this fifth article, we will place by the side of it the fourth article which it completely contradicts.

ART. iv. Divine grace or energy of the Holy Spirit begins and perfects every thing that can be called good in man, and, consequently, all good works are to be attributed to God alone.

ART. v. God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in that state

According to what is declared in the fourth article, all good, which man can think or do, is to be attributed to God, being produced by the energies of his Holy Spirit. In accordance with this, Mr. WESLEY says there is "no merit in man." Yet, the fifth article presupposes merit in man and a power to do good, without the immediate energies of the Holy Spirit; and for which, he is to be rewarded; for it is said, "God gives to the truly faithful." If then FAITHFULNESS renders a man deserving of the divine gift as the reward of his faithfulness, then there is, surely, merit in faithfulness which is to be attributed to the exertions and energies of man and not to God. But, according to the fourth article, all good is to be attributed to God and all merit is said to be in the Son of God; consequently, the fifth article to be consistent should read thus, "to those, whom God has regenerated by his grace, and, who have been kept in the faithful performance of christian duties by the energies of the divine spirit, because, they have been thus kept faithful by the spirit of God, God will give them the means of preserving themselves in that state."

In plain and easy terms the article would read thus. If God, by the energies of his spirit, will make a man faithful, then, because he is faithful, God will give him the means of continuing in that state of salvation: but, if God is not pleased to make him faithful,

then because he is not faithful, God will not give him the means of keeping himself faithful.

This is what is called free agency. All being dependent on the energies of the divine spirit for all the good which men can think or do: and yet, some men are to be endlessly miserable because God has not granted them the energies of his spirit to enable them to think, or do good. This is what is called UNCONDITIONAL ELECTION, and highly prized by many as being vastly preferable to the Calvinistic doctrine of unconditional election and reprobation.

OBSERVATIONS.

On superstitious Melancholy.

About an age ago it was the fashion in England, for every one that would be thought religious, to throw as much sanctity as possible into his face, and in particular to abstain from all appearances of mirth and pleasantry, which were looked upon as the marks of carnal mind. The saint was of a sorrowful countenance, and generally eaten up with spleen and melancholy. A gentleman, who was lately a great ornament to the learned world, has diverted me more than once with an account of the reception he met with from a very famous independent minister, who was head of a college in those times. This gentleman was then a young adventurer in the republic of letters, and had fitted out for the university with a cargo of latin and greek. His friends were resolved that he should try his fortune at an election which was drawing near in the college, of which the independent minister whom I have before mentioned was governor. The youth, according to custom, waited on him in order to be examined. He was received at the door by a servant, who was one of that gloomy generation that were then in fashion. He conducted him, with great silence and seriousness, to a long gallery which was darkened at noon-day, and had only a single candle burning in it.

After a short stay in this melancholy apartment, he was led into a chamber hung with black, where he entertained himself for some time by the glimmering of a taper, until at length the head of the college came out to him, from an inner room, with a dozen night caps upon his head, and religious horror in his countenance. The young man trembled; but his fears increased, when, instead of being asked what progress he had made in learning, he was ex-

amined how he abounded in grace.—His latin and greek stood him little stead; he was to give an account only of the state of his soul; whether he was of the number of the elect; what was the occasion of his conversion; upon what day of the month, and what hour of the day it happened; how it was carried on, and when completed. The whole examination was summed up with one short question, namely, *Whether he was prepared for death?* The boy, who had been bred up by honest parents, was frightened out of his wits at the solemnity of the proceedings, and by the last dreadful interrogatory; so that upon making his escape out of the house of mourning, he could never be brought a second time to the examination, as not being able to go through the terrors of it.

Notwithstanding, this general form and outside of religion, is pretty well worn among us, there are many persons, who, by a natural uncheerfulness of heart, mistaken notions of piety, or weakness of understanding, love to indulge this uncomfortable way of life, and give up themselves a prey to grief and melancholy. Superstitious fears and groundless scruples cut them off from the pleasures of conversation, and all those social entertainments which are not only innocent but laudable.

ADDISON.

SALUTARY ADVICE FOR PARENTS.

“Consider thou who art a parent the importance of the trust, and that thy offspring have a claim on thee for their support; prepare them early with instruction, and season their minds with the maxims of truth; watch the bent of their inclination: set them right in their youth, and let no evil habit gain strength with their years; teach them Obedience and they shall bless thee; teach them Modesty and they shall not be ashamed; teach them Gratitude and they shall receive benefits; teach them Charity and they shall gain love; teach them Temperance and they shall have wealth; teach them Prudence and fortune shall attend them; teach them Justice and they shall be honored by the world; teach them Sincerity and their own hearts shall not reproach them; teach them Diligence and their wealth shall increase; teach them Benevolence and their minds shall be exalted; teach them Science and their lives shall be useful; teach them Religion and their death shall be happy.

BIGOTRY.

Bigotry consists in being obstinately and perversely attached to our own opinions; or, as some have defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. "When Jesus preached, prejudice cried, can any good thing come out of Nazareth? Crucify him, crucify him, said bigotry. Why? what evil hath he done? replied candour." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantial of religion than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory it is to sound reason, and how inimical to the peaceful religion we profess to maintain as christians.

MORALIST.

The necessity of setting the world at a distance from us, when we are to take a survey of ourselves, has sent many from high stations to the severities of monastic life; and indeed, every man, deeply engaged in business, if all regard to another state be not extinguished, must have the conviction, though, perhaps, not the resolution of Valdesso, who, when he solicited Charles the 5th to dismiss him, being asked, whether he retired upon disgust, answered that he laid down his commission, for no other reason, but because there ought to be

some time for sober reflections, between the life of a soldier and his death.

There are few conditions, which do not entangle us with sublunary hopes and fears from which it is necessary to be, at intervals, disencumbered, that we may place ourselves in his presence, who views effects in their causes, and actions in their motives; that we may, as Chillingworth expresses it, consider things, as if there were no other beings in the world, but God and ourselves; or, to use language yet more awful "may commune with our own hearts, and be still." Death, says Seneca, falls heavily upon him who is too much known to others, and too little to himself; and Pontanus, a man celebrated among the early restorers of Literature, thought the study of our own hearts of so much importance, that he recommended it in the epitaph on his tomb. Let every one therefore "examine himself," a precept, which the wisdom and virtue of all ages have concurred to enforce, a precept, dictated by philosophers, inculcated by poets, and ratified by saints.

POETRY.

FROM THE NORTHERN WHIG.

FRIENDSHIP.

Of Friendship I sing; and my heart the mean-while
Dictates with her fire,—O, how pure the emotion,—
She's the Goddess I love,—I rejoice in her smile,
And kneel at her shrine with sincerest devotion.
She's queen of the Virtues,—her magical art
Can soften the rudest—make better the best;
She can smooth the rough temper, enlighten the heart,
And give,—e'en to beauty—a heav'nlier zest.
Her brightest attendant is sympathy's glow,—
The sweetest of gems in her diadem fair,—
It speaks peace to the heart overflowing with woe,
It gives joy—it gives hope to the child of despair.
May her magical influence ever be on you;
May you ne'er feel her loss,—I pray you may never!—
I pray she may shower her best blessings upon you,
And pour Happiness, balm in your bosoms ever.
To M. A. YORICK.

MARRIED,

On Sunday 4th inst. by the Rev. Howard Malcom, Mr. PETER BOGARDUS, to Miss MARY SMITH, both of this city.

At Hillsdale, on Sunday the 4th inst. by the Rev. Samuel Mallory, Mr. BENJAMIN J. HOUSE, to Miss SEMANTHA RODMAN.

Died,

In this city, on Sunday March 23th, MARY ANN, youngest daughter of the late Mr. Charles Newman, aged 2 years.

On the 29th ult. ELIZABETH, daughter of James Barton, Esq. aged about 2 years.

On Saturday the 3d inst. very suddenly, Mrs. BETHIAH CARPENTER, consort of Mr. Amos Carpenter, jun. in the 37th year of her age.

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